The Inquirer

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THE LAMBETH CONFERENCE

TO pry into other people's business is usually an unnecessary as well as unpleasant occupation. But it is fairly evident that the publicity attached to the present Lambeth Conference is intended to make it everybody's business, and everybody, therefore, has a chance to comment. It is a conference of the representatives of a world-wide Anglican Church. It will, presumably, publish a report on doctrine and certain leading moral issues.

There is one aspect of doctrine that presumably it will not report upon. During the week that the conference was beginning its deliberations there was a fairly important gathering of Roman Catholic Bishops at the rebuilt Catholic Cathedral of St. George's at Southwark. No doubt at this latter gathering there was a sense of a world-wide religion with its depths deep in history. So there is at the Lambeth Conference. So too at both gatherings the same appeal is made to the origin of faith; almost exactly the same appeal, if the traditional view of the Christ is accepted. Yet never shall these universal churches meet. Claiming the same divine origins, proclaiming by apparent right of achievement divine benevolence over all its works, yet each is inevitably divided. Why? It is unlikely that this question will come up for discussion at the conference.

Divine Revelation

It is an important one for it calls in question everything that each Church can say from its own standpoint. If the Lambeth Conference, for instance, gives guidance on certain moral sexual problems that are now troubling many people, many people will want to ask questions about the source of its authority. This is not a light matter. The Anglican Church, particularly in this country, is a powerful influence in deciding the ethics of sexual relationships. Its opinion on divorce is of great importance.

What is the source of this opinion? Is it to be found in some divine revelation, or simply in passing convention? Many people have to decide this. The happiness, not to say the fulfilment, of many lives depend upon it. It is not a light matter that the Anglican Church claims urgently to speak from what it calls revelation. Yet clearly its revelation is not of the same kind as that of the Catholic Church, otherwise there would not have been two gatherings of bishops last week.

Supposing, as many people might suppose, that Anglican moral guidance comes on the whole from what is conventionally done, or is a mixture of this with a conviction about divine revelation, many people may ask, many are asking, questions about the source of the revelation.

The Evident Contradiction

Similarly the same is true about the Catholic Church. It is fair to suppose that if the Catholic bishops had the same power in this country that bishops have in Spain, there would be no conference at Lambeth. It would not be allowed. Revelation as interpreted by the Catholic Church would dictate this. It is fair to ask what revelation is doing, when, in direct opposition to Catholic belief, it allows a serious group of men of the Anglican Church to proclaim particular knowledge of it, and from this knowledge lay down rules of moral conduct, and in this is acting against revelation known in the Catholic Church? In fact last week there were meeting in London two groups of entirely serious men, wielding tremendous influence in the affairs of men, each claiming (ultimately) the same source of divine inspiration, and yet in effect each contradicting the other. The fact that each claims in its own way to be universal, and each claims the same source of inspiration, and yet meeting apart, is evidence enough of the contradiction.

Serious Issues

The Lambeth Conference has received great publicity. Perhaps it does not want this—although there has been no evidence of reluctance about it. It is proper for outsiders to ask certain questions. It is quite proper to seek for deeper information than is forthcoming upon the exact meaning of the division of the Anglican Church from the Catholic. Is it a mere accident? Does it spring from the will of God? Does it rest within the frailties of men? If, as would seem apparent, both churches are influenced by events and opinions beyond their immediate control, what is the nature of this influence? Is this divine also, and does it proceed from revelation?

The Lambeth Conference will issue judgments that will have an important influence on public conduct. It is right that a part of that public should look beneath the surface and seriously concern itself with issues upon which all the judgments are based.

Incidentally, correspondents on the subject of "Creed or no Creed" in this paper may like to observe that both the Anglican and Catholic Churches recite in the most solemn manner three similar creeds. They do not unite them. The sentiments of one of the creeds (if it is still recited with conviction in the Anglican Church) condemns Unitarians and a good many other people to everlasting punishment. Charles Darwin, quite a sensible man, thought this to be "damnable".

DARWIN REMEMBERED AND RE-CONSIDERED

THE UNRESOLVED CONFLICT

By A. B. Downing

IN the vast spectacular pageant of the human mind there is one scene which will be specially remembered this month: that famous occasion on July 1, 1858, when Charles Darwin and A. R. Wallace gave their joint contributions to the Linnean Society of London on evolution by natural selection. A great number of mental sparks and fireworks were let off in subsequent years as a result of those epoch-making papers. Bishops thundered from their pulpits; the pious were startled out of any theological slumbers they had dropped into; self-conscious saints and half-repentant sinners in all walks of life, biologists, working men, country parsons, scientists and secularists all became alert for echoes, be they never so faint, from the broadening controversy. If Man had evolved by natural methods of selection, what rôle, if any, had been played in the process by the controlling Mind of God? What place, if any, was there for Divine Intervention, for the Book of Genesis, for the Incarnation? At a time when men believed in the credibility of Genesis and the edibility of Jonah, those were startling questions.

A little book, well-timed in its appearance, shows us very clearly that some of these fundamental questions are still unresolved. It is a judicious book, a well-written book, a kind book. And above all, it is brief, with that humble clear-minded brevity which fills one with gratitude. The book is by David Lack, F.R.S., Reader in Ornithology at Oxford, and it is called "Evolutionary Theory and Christian Belief: The Unresolved Conflict" (Methuen, 10s. 6d.). It is certainly a half-guinea well spent. Its author even mentions Unitarians, a recognition which these days is something to be thankful for. And what is more, he mentions them in the correct ecclesiastical order, starting with them first and finishing up with Roman Catholics! For such penetrating and well-mannered taste in reducing the chaos of Christendom to something like proper order he deserves our thankful applause.

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The problem of Evolution, says Mr. Lack, is not a simple one. It is not, indeed. In fact, the conflict between evolutionary theory and Christian belief is far from being over and done with, as he makes amply clear. In between his Darwinists and the defenders of Christianity there is a rich mixture of views, which Mr. Lack sorts out with a wonderful grasp of essentials. Ah! that rich mixture, what a tribute it is to the inquiring pertinacity of the human mind and the diversity of men's attitudes!

First, it is stated categorically that the evidence for animal evolution by purely natural methods of selection is overwhelming and that all serious students accept it. Even cautious and up-to-date Roman Catholics accept it as an open question, as long as speculation about the development of the body alone is concerned. Our spiritual faculties are a different matter, unquestionably created by God, as they are on the Catholic view. Well does the author point out that "the evidence of science on this point is neutral, favouring neither theism nor atheism, an opinion that various Christians and various agnostics seem to find shocking, though for opposite reasons". How salutary to be reminded that a Universe in which the natural selection of species is possible at all is Mystery enough and Fact enough for anyone to build a religious faith and philosophy therewith, if he has a mind to it. But it is also a fact that not everyone cares to be religious in the usual sense of the word, and those who do care do not always observe the hard-won rules of reason. In an age dominated by science it is well to remember, in the words of C. A. Coulson, that "Man lives in two worlds (or perhaps more) . . . there is a field, or world, of science in which questions posed in scientific terms get scientific answers; and another world, where words like belief, love, splendour and majesty have meaning. This other world refuses to be shut out of our experience". Such indeed is our own ardent Unitarian belief.

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It is not possible to keep an open mind about such things as morals. We have a queer gift for discriminating between good and evil. Mr. Lack suggests that Darwinists and Christians argued in the past so fiercely over the ultimate nature of man precisely because they had a lively sense of this incontrovertible fact. The fact that few people nowadays argue about the respective biological merits of apes and angels is, if I read him aright, a sign of moral decline. And he may well be right.

Animal evolution is an historical fact. The directions which Evolution has taken are determined by natural selection. But it is *not* scientific to say that man has evolved solely by natural means without the guidance or intervention of some spiritual providence, for the scientist simply does not know whether such guidance or intervention is present or not and has no means of finding out. There is a great deal in human experience outside the grasp of the scientific student of evolution. That is something that religious people can take heart in remembering. The purely scientific knowledge of where human beings came from does not help us very much to find out where they are going to. Man is still, in Pope's famous words—and Mr. Lack makes them into the last line of his little book—"The glory, jest and riddle of the world". One may add to this that the true meaning of religion rests on Man remaining so.

From My Journal

By "Simplicitas"

IT is disconcerting, to say the least, to find one's least word taken for "Gospel". Mrs. F. approached me in some distress today, begging me to come and see her father-in-law because "he won't eat enough to keep a sparrow alive!" It seems that one day when I was visiting there I happened to quote a remark of a doctor friend of mine, "One-third of what you eat keeps you, two-thirds of what you eat keeps me". Old Mr. F. was never a hearty eater, but now he persists in cutting his already sparse meals by two-thirds, and his daughter-in-law is naturally alarmed. If only my people took a like heed to my spiritual counsel!

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Mrs. E.'s grandchildren were making such a racket this afternoon that I just gave up the attempt to carry on any coherent conversation. "I'm afraid they've been a bit spoiled when they come here", she apologized as she brought in some sweets and produced a temporary lull, in which I was thankful to make my escape. What a dangerously complacent phrase that has become to describe mishandling of children! Mrs. E. is a splendid housewife and she would never offer me a cake and say, "I'm afraid it's a bit spoiled", nor would she bring to the Sale of Work an ill-made garment with the same remark. But she says it complacently of her grandchildren. What a pity people don't put the phrase into the active tense and say, "I'm afraid I have spoiled this bit of God's developing life!"

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My wife, Ruth, was telling me over tea today how each year Mrs. R. has complained to her that her strawberry jam won't set, and how each year she, Ruth, has recommended the use of apple pectin to do the trick, but with no acceptance. This year the tables are turned! Mrs. R. today gave Ruth

a detailed lecture on the use of apple pectin for the speedy setting of strawberry jam, and urged her to use it. I was able to cap her experience, for I have many a time hammered home a point in a lecture, only to have a member of the audience stand up during question time and say, "But I always think, Mr. S.", and outline my very argument. I suppose it matters not, if the cause of truth be served!

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My brother, Tom, was over today, and speaking from his heart as brothers will, informed me I was in a rut. I had been saying how happy I am at Redville, watching the primary children grow up, and hoping one day to officiate at their marriages. I outlined the amenities of what he considered our one-horse little town, and showed him round our garden whose few apple trees are at long last bearing crops large enough to share with our friends. I suppose I sounded contented with my lot, and set in my ways, for as he revved up his powerful car to dash off exploring new business possibilities, he told me where he considered me to be. As I watched his cloud of dust settle I found I had no regrets. We need our progressive business men, of course, but there is something to be said for a rut. I can gaze steadfastly into my own little patch of sky, undistracted. I can concentrate diligently upon my one little patch of earth, and say with my well-loved Marcus Aurelius, "Within is the fountain of all good. Such a fountain where springing waters can never fail, so thou dig still deeper and deeper".

BEATRICE WEBB AND THE UNITARIANS

By R. D. Woodall

THE centenary of the birth of Beatrice Webb, the Fabian leader and Socialist pioneer, is a reminder that she had many associations with Unitarians.

Her father, Richard Potter, a director of the Great Western Railway, and of the Hudson Bay Company, had been brought up a Radical and a Unitarian. He had, by the time Beatrice came on the scene, ceased to be either a practising Radical or Unitarian. In "My Apprenticeship" she says, "When staying in the country my parents were, it is true, regular churchgoers and communicants; and my father always enjoyed reading the lessons in the parish Churches frequented by the household in Gloucestershire, Westmorland and Monmouthshire. . . . It was symptomatic of the general decline of orthodoxy that one who had been brought up as a Unitarian and had never been admitted to the Anglican Church by the rite of confirmation should have been not only accepted as a communicant by Anglican clergymen who knew the facts but also habitually invited to take an active part in the service".

Beatrice Webb herself as a young woman claimed, "Religion is love; in no case is it logic", and adds that between the time of her mother's death and her marriage in 1892, when she was learning to be a social investigator, it was only "The habit of prayer which enabled me to survive and to emerge relatively sound in body and sane in mind".

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Beatrice Webb, in her researches into English Local Government history, quickly appreciated the debt the larger towns of this country owed to Unitarians. When writing about the history of Leicester Corporation, she noted that, when the corporation had begun its modern history in 1835, it was ruled by "A set of able, honest and socially influential men—wholly Liberal and Nonconformist, mostly Unitarian". Of Liverpool she claimed, "Munificent public work has been done at Liverpool by some of the wealthy Unitarian families but these families are petering out and the sons are not worthy of the fathers".

ALONE... FRIENDLESS

Please help a child like me

Hunger, sickness and lack of shelter are still the only companions of thousands of refugee victims of world tension. Children such as 9-year-old Lee Jae Ku, a Korean waif with both legs amputated, who was rescued while crawling between stalls looking for scraps to eat. Please help a child like him, or like the European orphan shown here.

£1 will provide a hot nourishing meal for 40 refugee children in the Near East.

£5 is the daily cost of providing a cup of milk for 1,400 undernourished children in Hong Kong.

Please send to:
Inquirer Relief, Barclays Bank Ltd., Old Bank, High Street, Oxford.

OXFORD COMMITTEE FOR
FAMINE RELIEF
(Regd. War Charities Act, 1940)

SUPPORTERS INCLUDE: The Rev. H. J. McLachlan, The Rev. Sidney Spencer, Sir Alan W. Pim (Hon. Treasurer).

In this she may unconsciously have struck the weakness of Unitarianism over the past 100 years, for she continues, "Whether this is inevitable to all families or the bad effect of two or three generations of luxury, I do not know. The present generation of rich folk want to enjoy themselves, find nothing to resist, no class or creed interest to fight for so that they have ceased to consider anything but their pleasures".

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Her faith is well expressed in her diary on September 25, 1900, when she was staying in the home of a high Anglican priest in a working-class quarter of Newcastle upon Tyne. There she read a great deal of theological literature and found "true refreshment" in it, stressing that she felt that the Catholic religion offered "a mental hygiene and discipline of the emotions" and "an authoritative guidance to the motive of conduct". She continues, "The Catholic discipline has a traditional wisdom in training of character and the direction of the emotions. I have no special sympathy with the ascetic saint. Yet the world could do with a great deal more physical self control, humility and disinterested love without human beings losing their effectiveness. All this experience was, it seems to me, thrown clean away with the Protestant Reformation. Perhaps other qualities were gained. It is easier for me to see the loss than the gain".

On the Education Act controversy of 1902 the Webbs were on the side of religious teaching in schools. She notes, "What is the alternative? It seems impracticable to teach a child how to behave—an important part of education—without some sincerely held scale of ethical values arising out of some definite conception of man's relation to man and man's relation to the universe. Have we in Great Britain yet developed any genuine science of ethics arising out of observation, generalization and verification and based on a sincerely held vision of man's destiny?"

Lecturing under the auspices of the Fabian Society in the Essex Hall in 1907 on "The Faith I Hold", Beatrice Webb revealed herself as a woman with a deep mystical sense and a natural Puritanism which had found its expression in a life of dedicated social service.

What a pity it is that the Unitarian movement with which she had so many contacts, failed to win her as a loyal devotee and supporter!

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

Theism and Agnosticism

SIR,—There is often a danger, in religious matters, that names and labels may get separated from the realities they are intended to denote. May not this apply even to your correspondents' insistence upon a clear theistic witness in our churches?

The reality which the word "God" is intended to denote is essentially one which exceeds all that our thoughts can conceive or our lips express. All the words and doctrines and traditions which seek to describe God fall short and, in some way or other, grossly misrepresent the reality to which they refer. Even so general a word as "God", because of its association with the habitual notions of us who use it, must surely be not only inadequate but in some degree false. Therefore a genuine belief in God must involve constant acknowledgment that we are concerned with a reality which transcends even our widest notions and most general terms. The natural form for such an acknowledgment to take is an effort to find common ground and fellowship with those who appear to be concerned with the same reality but express themselves in words and notions different from our own. That is our appointed method of self-abasement in the presence of the object of our worship, our recognition of human creaturelines and divine transcendence. Like all true acts of religion, it carries with it an initially baffling but ultimately bracing sense of impracticability and paradox.

It does indeed seem paradoxical at first sight that the reality of our belief in God should be tested by the amount of strain and difficulty which we are willing to incur in order to maintain spiritual communion with those who profess no belief in God. But as Mr. Leslie Paul has written: "Today, atheism itself talks in religious terms. . . . existential atheism sounds often a more truly religious note than conventional Christian phrases of consolation". Insistence on specific theism as the condition of our churches' existence and membership might actually have the effect of reducing our religion to a mere doctrine and tradition of men.

Of course, one has also to acknowledge that dogmatism, exclusiveness and intolerance are as essentially irreligious in non-theists as they are in theists. I am assuming that there should be liberality and universality of spirit on both sides.—Yours,

Ringwood. *Francis Terry.*

SIR,—I have read the letters of Kenneth Wright and Basil Viney with some sadness. It seems to me that agnosticism is the sine qua non of morality, for an agnostic is just someone who says, "I don't know", when as a matter of fact he does not know (whereas the Christian all too often tends to be the sort of person who says, "I know", when as a matter of fact he may only somewhat faintly believe). Agnosticism is in the mental atmosphere we breathe, and not even a "dedicated" building can keep it out. There is, it seems to me, much evidence to suggest that it is characteristic of the clergy and people in all churches. As long ago as 1870, Gore heard the Anglo-Catholic "martyr" A. H. Mackonochie say in a sermon: "There are people who believe in the blessed Sacrament, but do not seem to believe in Almighty God". Maybe the whole Anglo-Catholic movement is ultimately founded on scepticism, belief in the Church displacing belief in God. How much Roman Catholic belief is belief in the value of the Church as an institution? Unitarians are peculiar merely for the fact that when they are agnostic, they acknowledge the fact quite frankly. The entire Christian Church is today characterized by an interest in form which suggests a lack of confidence in content. We agnostics are advised to go to the Conway Hall, but there is no Conway Hall, say, in Leeds, and anyway would the Conway Hall atmosphere, with its lectures, its operatic arias, its readers of *The Freethinker*, really meet the needs of the worshipping agnostic? One has often had the impression that *The Freethinker* manages to preserve all the characteristically Christian vices: intolerance, blindness to the virtues on the other side, and so forth. The division of people into believers and agnostics seems to me arbitrary. I see no reason to doubt the genuineness of Adolf Hitler's belief in the God whose name was so frequently on his lips. I should prefer the agnosticism of Gilbert Murray (who had some connection with Unitarianism). But why should the agnostic ever want to worship? I don't know. All I know is that sometimes he does, that sometimes he finds in worship apparently the satisfaction of a deep need. Perhaps he oughtn't to. Perhaps worship is just a bad habit he can't give up—like smoking or drinking. Then again perhaps it isn't. I am an agnostic. I *don't know*!—Yours,

Leeds. *J. S. K. Patrick.*

SIR,—In Mr. K. Wright's letter published in your issue of June 28 under the heading of "Those Agnostics", your correspondent deprecates the admission not only of atheists but also of agnostics to membership of our churches. Surely he is both unreasonable and illogical in linking these two groups as meriting exclusion from our body.

The Rev. Basil Viney would seem to be on much firmer ground in his letter appearing immediately below that of Mr. Wright, when he suggests that the atheist is further from us than is the trinitarian, but that the agnostic should be welcomed if he wishes to join us.—Yours,

Sanderstead, Surrey. *Eric W. Veillard.*

Public Morality Council

SIR,—If it is ill-mannered for the rank and file to question the prevailing orthodoxy, without or within the movement, then our ures must have been very ill-mannered indeed. We have a right and a duty to question everything in our movement that gives rise to doubts in our minds—and we have the right to receive courteous and considered answers.

We question our official action on a question of public morality—and in answer receive a homily on litter collection. Mrs. Mitchell is surely experienced enough to know the dangers of arguing a case by analogy—in this instance a false one! The only persons who will derive lasting harm from pornography are those who, in their personality deficiencies, deliberately seek it out; but if litter is left lying in the streets, the innocent will suffer as much as the guilty.

Unitarians profess to believe in the worth of the individual opinion and therefore have a democratic form of organization. We appoint our leaders, and they have not the right to dismiss us contemptuously or to defend themselves by abusing us.—Yours,

Kensington. *Ivan Knowlson.*

Challenge to The Next Generation

SIR,—In all their speeches and writings this year, never have the young people mentioned parents or homes. One gets a picture of homeless youth, with no help of any kind, until on their own they find help, or not.

How dismally some of us must have failed.

I am absolutely certain that the home should be the place where all should begin to learn religion from an early age. Later on, when they join study groups, clubs, and so on, still should they have the home, with its understanding and love, while in their uncertainties they learn to find God in their own hearts. Here then is my challenge: as all you younger ones marry and have families, vow yourselves to give your children what you yourselves have learnt. Worship with them. It is in family groups that I foresee the rebuilding of our congregations, though we may divide into age-groups at times.

We need good parents as well as youth-leaders.

When your children leave home, write yourselves to the minister nearest to where they work or study. Don't leave their meeting to chance. How great is your responsibility.—Yours,

Wincombe, Somerset. *Millicent E. Blake.*

Invitation

SIR,—The Schweitzer Society would be very glad to know of any young people connected with our churches who will be

coming up to Oxford in October. If ministers or others do know of anybody, would they please contact the principal of Manchester College, the secretary of the Society, Mr. Peter Rowntree, of University College, or myself.—Yours,

Balliol College, Oxford. *Philip W. Hill (Chairman).*

Buddhism and No Deity

SIR,—In his second letter, Mr. Donald Dunkley rightly suggests that we must take into account the attitude of other religions as well as of Christianity. He observes that "Buddhism, with far more adherents, finds no place for a deity". As a generalized statement, that is extraordinarily misleading. Of the two great branches of Buddhism, the Mahayana (covering Tibet and the Far Eastern countries) stands for a definitely spiritual conception of reality. Its higher teaching centres in the thought of the eternal Buddha—the Buddhist equivalent of God. The Hinayana, as represented by the Pali Scriptures, looks to Nirvana as supreme reality. The Buddhist of either school would, at least, agree with the Christian in stressing the reality of things unseen and eternal.—Yours,

Bath. *Sidney Spencer.*

SIR,—Mr. Dunkley may be surprised to know that we debated all that he is debating long before he was born, and that moreover our elders debated the same subjects before we were. Buddhism was not unknown to us, indeed we had so much of it that at times we were wont to express our opinions about it in none too respectful terms. This was probably because we had to pass examinations on the subject. I have a faint memory that we were advised that Buddhism required many years of study and practice, and that it was unsuited to the Western temperament. I also seem to remember that getting rid of the self was no small part of the system, and humility was amongst its teachings. Mr. Dunkley begins by telling us he is self-centred, and I doubt if he would consider humility a virtue. While we may therefore be grateful for his refreshing our memories on the fact that Buddhism has many adherents and no place for a deity, he will forgive us if we suggest that he should study it for a much longer period in the books provided in the college libraries by his elders, and indeed by ours, before proposing to enlighten us further.

That Unitarianism is not synonymous with liberality, Mr. Dunkley need not fear. He himself is studying in a Unitarian College, writing to a Unitarian paper for Unitarian people, who worship in churches founded for the worship of God, and no one says him nay, and one day he may hope that they will provide him with a reasonable living in order that he may preach to them on the good in every religion but their own. I may be mistaken, but I doubt if there is any other profession or any other religious denomination in which a student would be permitted to express the views that he has expressed, or for the matter of that any views on fundamental matters. He may write what he likes, but in so far as self-discipline where no discipline is enforced is one of the most valuable things a student can learn, perhaps he will devote the time he will save by not writing to a deeper study of that Buddhism about which we get tired of hearing from those who obviously know no more about it than ourselves.—Yours,

Belfast. *A. L. Agnew.*

U.Y.P.L. Appeal

SIR,—May I ask for a little of your space to report that my unofficial appeal for the U.Y.P.L. has brought in the very useful sum of £141 10s. This result and the warm-hearted way in which the gifts were sent have given our Young People a real thrill of encouragement and gratitude. Thank you very much.—Yours,

Wilmslow, Cheshire. *A. B. Downing.*
July 4.

To Correspondents

Every week we receive more letters than we can print. Correspondents are asked particularly to be as economical in language as possible. The correspondence columns of *The Inquirer* form one of the most valued features of the paper. We wish to keep it so but this can be best done through reasonable brevity.

CRIME AND RELIGION

By John Rowland

THEOLOGIANS have frequently stressed the difference between sin and crime; they have usually added that religion deals with sins but not with crimes, which are, for the most part, the breaking of man-made laws. But it is surely possible that on the criminals of our day religion might, if given the opportunity, have some effect.

Recently, Sir John Nott-Bower, the Chief Commissioner at Scotland Yard, took the unprecedented step of sending out a circular letter to all the policemen in the London area, calling their attention to the increase in crime that could be statistically proved, and asking them all to exert themselves to the utmost to stop this increase and bring the criminals to justice.

A book which has just appeared may have something to say on this issue; entitled *Prison Governor* (Herbert Jenkins, 21s.), it is by Major B. D. Grew, who has a very wide experience of what used to be called the criminal classes. He was deputy-governor (as long ago as 1922) of the original Borstal Institution, in Kent; later he became deputy-governor of Dartmoor Prison, and then, in turn, governor of the prisons at Shrewsbury, Durham, Maidstone, Wandsworth and Wormwood Scrubs. He retired two or three years ago, and has spent part of his early retirement in writing this autobiographical book, in which he has recorded his own feelings about prisons and prison life.

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The book is an encouraging one in several respects; first of all, it shows that the governor of a prison need not be a kind of glorified sergeant-major. The author emerges as a friendly, kindly man, who viewed prisoners in his charge, not as pariahs, to be cut off from all human intercourse, but as unfortunates who had gone wrong, and who should, if at all possible, be reformed. Throughout the book the stress, all the time, is on the reformative side of prisons, and it is heartening to think that Major Grew took this line.

Some readers of this article may be feeling that this is fine work, worthwhile work, work deserving to be praised; but at the same time they may think that it is social welfare work, without any direct or obvious connexion with religion. That is true enough; but, scattered here and there throughout the book, there are many references to religion and its influence on prison life. The work of the chaplains, for instance, is very highly praised, and most ministers without any experience of such work would think that the task of a prison chaplain was a very difficult, heart-breaking affair.

Yet Major Grew remarks:

"I think the chaplains have more success than they perhaps realize. I have watched with interest the young prisoner's first reaction to the religious service. Some lads who for years had drifted into corrupt ways and had little or no religious background arrived in prison apparently proud of the fact that they had just made headlines in the newspapers. They tried to give the impression of being tough, and were so obstinate that they refused to take any part in the services and sat bolt upright during the prayers. But as the weeks passed I noticed this attitude gradually changing as the prayer book was taken up and a more appropriate position for prayer was adopted."

The cogent phrase there surely is "lads who for years had drifted into corrupt ways and had little or no religious background". When we read of Teddy Boys and juvenile delinquents, do we always realize that religion, if it could only be brought home to them, might have a tremendous influence on stopping them from carrying on with the wasteful and foolish ways of their lives?

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This is not, of course, a theological question; Major Grew gives his praise, quite indiscriminately, to Protestant,

Catholic and Jewish chaplains; he shows, too, that the chaplains gave help by personal talks (not always superficially, at any rate, religious); and in Wormwood Scrubs every new prisoner received a personal letter from the chaplain, which included, as well as much wise advice on practical matters, a recommendation that the Sermon on the Mount should be read slowly through, at least once a month.

We live in an age when religion and religious observance seems to be on the decline; it is surely not altogether accidental that the decline in religion has brought with it a rise in criminal offences, especially juvenile offences. Only if the religious decline can be stemmed will the rise in crime also cease. So, here, as in so many other spheres of human life, the churches are playing a part far more important, perhaps, than they or their members usually realize.

Maybe there is a need for some new organization on the part of the Churches to meet this problem; maybe religious people need to think again about their attitude to those who have fallen away from civilized standards and become criminals. On this point Major Grew, naturally, has little to say; but whatever course of action the Churches and their members decide to take, there is no doubt, since one of the leading members of our prison service has spoken his mind, that there is here a great opportunity for work, which is religious work and social work, too. Whether that opportunity is ever seized must depend, ultimately, on the Churches themselves.

GETTING NEW MEMBERS

By John Kielty

ALL of us who are interested in spreading the knowledge of our faith among people outside the churches and who wish to bring in new members will find the following statistics, compiled by the Vancouver Unitarian Church, worthy of study:

Brought up Unitarian	26
Married a Unitarian	14
Introduced by a friend	97
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The comment made is that "the outstanding feature is that more than twice as many people came through being introduced by friends as through any other single cause. Unitarians are evidently communicative about their religion".

Are we in this country equally communicative? One doubts it; indeed, how often has one heard it said, "Oh, I can't bring my friends to church", when the excuse for not coming on Sunday was that friends dropped in to tea. And again, "One can't start telling friends about Unitarianism, it isn't done". Well, apparently it is done in Canada and with excellent results for the statistics are of the membership of the church—a church which is going ahead steadily with new members being added each month.

In my own ministry I frequently found that the best source of recruitment was the introduction by friends. Here then, is food for serious thought by all of us, and particularly at a time when we are seeking to increase our membership by 50 per cent over the next four years. We have a faith that helps us, why not share it with others, it could help them.

News Review

LANCASHIRE AND CHESHIRE PROVINCIAL ASSEMBLY

ANNUAL MEETING

No one expects midwinter conditions ten days before Midsummer Day. When the congregation of representatives from the churches of Lancashire and Cheshire joined in the Worship of God in Todmorden Unitarian Church at the beginning of the 1958 Provincial Assembly, few would believe that the date really was June 11.

The preacher, the Rev. K. Twinn, of Atherton, Manchester, led the service. The people were led to a deeper and more fervent reassessment of our faith by the sermon preached by Mr. Twinn. It may be difficult at times, he said, but we must believe that God honours those who make the greatest endeavour, and we must try with all our greatest conviction to take up the task, remembering the while the great examples of our forefathers.

After luncheon had been taken the annual general meeting was held in the church. A civic welcome was offered by the Mayor of Todmorden, Councillor Harold Cockcroft, J.P., who, in his words of welcome, paid tribute to the memory of those who had founded "the church on the hill" in Todmorden, and in what high esteem the Unitarian Church still is held in the district.

During his presidential address, the Rev. J. H. Smith, of Gee Cross Hyde, asked if we had "what it takes" to turn our fellowship of freedom lovers into a truly religious movement. There were those who thought we had got all we needed when we said we were "free". Others claimed "fellowship" to be the be-all and end-all of church life. Surely our forefathers dreamed more positive dreams, and we in our turn should try to foster their missionary zeal to our own age and generation.

*

Three resolutions were passed by the Assembly. The first offered to the Women's League the heartfelt congratulations of the Provincial Assembly "... on its attainment of fifty years' continuous activity ..." and a wish that the League may go on to better and greater times. The second again received unanimous agreement. "... The Provincial Assembly ... records its appreciation of ... Cross Street Chapel, Manchester ... and resolves to subscribe £10 to the rebuilding fund of the Chapel".

The third had a rougher passage through the Assembly. For some time there has been talk of the Assembly sponsoring a Family Holiday Conference of Unitarians, much after the style of similar conferences in America. A resolution was placed before the Assembly making clear the intentions of those willing to organize such a conference and urging the Assembly to help in the initial financing of publicity needed to do so. It was finally agreed that the General Committee should explore the financial problems involved and that the Conference Committee should go ahead in making arrangements for such a conference.

*

The results of the election revealed that Mr. M. H. Winder, of Hyde, had been elected President ... and that Dr. R. W. Wilde had been elected Preacher for 1958.

It was announced during teatime that the Provincial Assembly had been invited to hold its 1959 meetings at Mill Street Mission in Liverpool.

The Public Meeting was greatly honoured in having as its speaker Principal Kenworthy, who took as his subject "The Story of the Provincial Assembly". Mr. Kenworthy gave a detailed outline of the rise of Presbyterianism under Oliver Cromwell during the period from 1645 to 1660. He then showed how, although officially not recognized, the Presbyterian System remained to grow into something powerful in the land.

The Principal then followed the development of Independency and Congregationalism, and indicated how the Classical Presbyteries of former times, with their Provincial Assemblies, set the pattern of the organization for this later period. He was able to show that out of these beginnings had grown the present Provincial Assembly of Presbyterian and Unitarian Ministers and Congregations of Lancashire and Cheshire, and that even within its rather cumbersome name was hidden some of its history.

So beautifully clear was this paper and so relevant to the occasion, it was suggested that arrangements be made to investigate the possibility of having the "Story of the Provincial Assembly" printed.

THE CALENDAR OF THE CHURCHES

SUNDAY JULY 13, 1958

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. TAYLOR
ABERYSTWYTH, New Street Meeting House, 11, Mr. D. C. RENDALL
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. ARTHUR W. VALLANCE
ASHWORTH, Unitarian Church, Rhiwbaby Road, 11.15 and 3, Supply
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. S. SPENCER
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. W. J. WILKINSON
BIRKLE GREEN (nr. Stevenston), Unitarian Church, 11, Mr. C. S. DUNCE
BILLINGSHURST, Free Church, High Street, 11, Rev. W. WADDINGTON
BIRKENHEAD, Unitarian Church, Borebrough Road, 6.30 (July 20), Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Monitch, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Mr. E. E. LAWS
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LOWE
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. SIDDALL PRICE
BOLTON, Unity Church, Dunster Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, Mr. WILLIAM LLOYD
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampit Street, Sunday School, 6.30, Supply
BRIGHTON, Unitarian Church, 11, Mr. N. D. BLAKE
BRIGHTON, Christ Church (Unitarian), New Road, 11 and 6.30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. M. ELLIS
BRISTOL, Oakfield Road, 11, Rev. A. M. ELLIS, 6.30, Mr. A. S. MOORE
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. L. HALLWORTH
BURY, Bank Street, 11 and 6.30, Rev. F. M. RUTH
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 2.30, Weds., 6.30, Rev. ROY JOHN
CHATHAM, The Church of the Great Commission, Hanmond Hill, 3, Rev. WILL HAYES
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. J. M. QUIRK
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Mr. P. T. ADAMS, 6.30, Rev. L. A. GRIFFLE
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. ERNEST SHAW
CHIPPENHAM, Chapel Allerton, 10.45 and 6.30, Rev. KENNETH TOWER
COVENTRY, Great Meeting House, Hertford Road, 11 and 6.30, Rev. E. H. MORRIS
CREWE, Free Christian Church, Heath Street, 6.30, Supply
CRIPPLEGATE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (also 6.30, 1st Sunday in the month)
DARWEN, William Street Chapel, 11, Children's Chapel, 6.30, Rev. F. COTTER
DERBY, Friar Gate Unitarian Chapel, 6.30, Mrs. D. M. MARTIN
DITCHLING, Old Meeting House, 10.45, Mr. S. R. MARTIN
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON
DOVER, Ashton Street, Unitarian Church, 11, Sunday School, 6.30, Mr. E. E. CRITTY
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVAGE HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. BRUCE PRESLOW
DUNFERMLINE, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WESTERMAN
DUNDEE, Unitarian Church, 37 Constitution Road, 11, Rev. S. E. ROPER
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Supply
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. MAURICE-KILLOH
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street, Unitarian Church, 11, No Service
GLOSSOP, Hillsborough Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. CORDELL
GRANTHAM, Barrow Street, 3, Rev. J. M. QUIRK
GREAT YARMOUTH, Old Meeting (Unitarian) Church, Middlegate Street, 7, Mr. H. BACON
GUERNSEY, Wyed Street Church, 11.15, Rev. R. NEVIL CHOPE
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Supply
HALIFAX, Northgate End, 10.45, Mrs. NORA TRAVERS
HARTLEPOOL, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENNIS HEATON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Supply
HORNCASTLE, Worship Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 6.30, Mr. J. DENNELL
HULL, Park Street Church (Unitarian), 6.30, Rev. RODNEY PEPPE
ILFORD, Wesley Memorial, High Street, 11 and 6.30, Rev. W. J. CARTER
ILKESTON, Market Place, Unitarian Chapel, 6.30, Mr. T. WARING
KENDAL, New Meeting House, 11 and 6.30, Rev. EDGAR W. HALL
KNUTSFORD, Brook Street Chapel, 11 and 6.30 Rev. STANLEY MORLEY
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. J. S. PATRICK
LEICESTER, Wellington Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MARTIN
LEIGH-ON-SEA, Broadway, Miss J. E. LOCKEY, Kilkenny, Garth Road, 11, ——
LEWES, Westgate Chapel, 11.15, Miss M. K. GLOVER
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KNIGHTBALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TURNELL
LIVERPOOL, Renshe Free Church, 11, Rev. NORMAN KNIGHTON
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KING MURRAY
LIVERPOOL, Gateacre Chapel, 11, Mrs. M. P. TOPPARD
LIVERPOOL, Hanover Road, Everton, 3, Sunday School, 6.30, Rev. NORMAN KNIGHTON
LIVERPOOL, Hope Street, 6.30, Rev. C. A. PEPPE
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. B. STOREY
LIVERPOOL, Hall Street, Ridgeway Road, 6, Rev. WILFRED M. LEWIS
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. R. TAYLOR
LONDON, Brixton, Effra Road, 11, Rev. R. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Gratiaen Short
LONDON, Forest Gate, Upton Lane, 6.30, Rev. T. E. DAVIES
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. K. C. TURNBULL
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. RALPH B. GRAHAM-CLIFF, 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAY
LONDON, Highgate Hill Unitarian Church, 11, Rev. JOHN KNOTT
LONDON, Hillcrest High Road, 11, Rev. T. E. DAVIES, 6.30, Rev. JOHN KNOTT
LONDON, Islington, Upper Street, Pearson Hall, 6.30, Rev. A. V. PEIL
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. PEIL
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. DUDLEY RICHARDS
LONDON, Leytonstone, Lea Bridge Road, Queens Green, 6.30, Dr. DOROTHY TARRANT
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. F. HANKINSON
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WILFRED M. LEWIS
LONDON, Stamford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. T. L. JONES
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ROBERT TAYLOR
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. G. J. GREEN
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. W. A. M. HELLABY
MACCLESFIELD, King Edward Street, 10.45, Rev. O. D. FOOTE, 6.30, Supply
MARSTON, Unitarian Church, Market Buildings, 6.30, Mrs. HILDA HELTON
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Rev. DAVID C. DOEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. WELCH
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE JOHNSON
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. HILL WARING
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Mr. F. COLLINSON
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. KENNETH WRIGHT
MANCHESTER, Rumford Street Mission, 6.30, Rev. R. L. HOPKIN
MANCHESTER, Stand Chapel, Whitefield (July 20), 10.45 and 6.30, Rev. SYDNEY H. KNIGHT
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. PHILIP M. BROWN
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. JOHN GILL
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 11 each Sunday
MEDBOURNE, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 3.15, Mrs. LEAH
MORETON-HAMPSTEAD, 3 and NEWTON ABBOT, 6.30, Rev. C. G. TOZER
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. JOHN STORER
NEWCHURCH (Rossendale) Bethlehem Unitarian Church, 10.30, Mrs. F. SMITH, 6, Mr. W. L. NAYLOR
NORTHAMPTON, Kettering Road Church, 6.30, Mr. A. BENTON
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BELAM
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GOSS
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, The Rev. THE PRINCIPAL
PADIHAM, Nazareth Unitarian Church, Knight Hill, 11, Miss V. CONLIFFE
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. GORDON BEVERLEY
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. E. H. KIMBLEY
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. DUNKLE
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. STURGESS
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. HELLABY
RAMSGATE, Hazelwood, The Meeting House, 11, Rev. FRANCIS TERRY
RIVINGTON CHAPEL, Nr. Horwich, Lancs., 3, Rev. R. L. PRITCHARD
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. BAKER
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. E. PHILLIPS
SALE, Ashton-on Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. W. T. WILKES
SHEFFIELD (Attercliffe), 6.30, Mrs. F. SORRELL
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SORRELL
SHEFFIELD, Unity Church, Cricklewood Road, 11, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. CONSTANCE HARRIS
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SHREWTON, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. WHITAKER
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Mr. DAVID L. HICKS
SOUTHEND-ON-SEA, Darnley Road, 6.30, Miss M. GRIFFITHS
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
SPOTLAND, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. BLACKBURN
ST. HELENS, Corporation Street, 6.30, Mr. L. C. COOK
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. WILLIAMS (also 11, 2nd Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. STORRER
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWANSEA, Pentard Free Christian Meeting House, 11, Rev. B. VINEY
SWINTON, Swinton Hall Road, 10.45, Supply, 6.30, Rev. P. R. GOUDEY
TAUNTON, Mary St. Chapel, 11, Supply
TEWKESBURY, Old Meeting House, Ashford Road, 6.30, Rev. G. KERRY
TORRINGTON, Unitarian Church, 10.45 and 6, Rev. ALEC L. PEARCE
TUNSTALL, Unity Church, Montpelier Road, 11 and 6.30, Rev. CHARLES EASTON
TUNBRIDGE, Cowden Unitarian Church, 11, Rev. S. SPENCER
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WALLASEY, Memorial Church, Manor Road, 11, Rev. L. A. GRIFFLE, 6.30, Supply
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. H. MAUDSLEY, 2.30, Sunday School
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Mr. P. J. SPENCER
WEST KIRBY, Brookfield Gardens, 11, Rev MAURICE JOHNSON (also 6.30, first Sunday in the month)
WHITBY, Flowergate, 2.30, Mr. H. MATTHEWS
WILMSLOW, Dean Row, 10.45, Rev. A. B. DOWNING, STOCKPORT, 6.30, Rev. A. B. DOWNING
YORK, St. Saviourgate Chapel, 6.30, Mr. W. LLOYD

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 19 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. CYRIL CLEAVER
MELBOURNE, Unitarian Church, Collins Street, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month Evening, 7 p.m., Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. FITZGERALD, 132 Duke Street, Sophistown, West Australia
SYDNEY, New South Wales, Unitarian Church, 13 Francis Street (off College St.), 7.15, Rev. D. W. EDWARDS, Mosman Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Collins Alley, Melbourne, C.1. Minister: Rev. W. BOTTERILL. Meetings as advertised.
STANFORD COMMUNITY CHURCH, Austin Road, Stanford (Vic.) S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTERILL

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. ARTHUR CARRUTHERS
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JOHNSON
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. A. F. HEWITT

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. WILSON
WELLINGTON, Service suspended — Enquiries — Mrs. WEBB. Tel. 41-272

SOUTH AFRICA

CAPE TOWN, Hope Street, 11, Sunday School, 7, Service, Rev. MAURICE C. BAYFIELD

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THE INQUIRER
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Holidays Abroad

VACANCIES FOR THE SUN! Lugano, classic health resort of Italian Swiss Riviera, Mediterranean climate, lake and mountain setting of exotic charm. Unitarian fellowship. Lone travellers welcome (August 18 - 29). TWO VACANCIES. Denmark-Sweden (August 12 - 22). Rev. Parkinson, 4 Balmoral Road, Doncaster.

Billingshurst: At the close of morning service on Sunday, June 29, a book, together with a cheque, was presented to the Rev. J. Martin Hall by Miss Evershed on behalf of the congregation. Mr. Hall has resigned the charge of the church after a ministry of over 10 years and continues as minister at Horsham where he has been nearly 12 years.

The Ministerial Fellowship

The Rev. Sydney Paul Whitehouse, Minister of the Old Chapel, Dukinfield, has been elected President of the Fellowship for 1958/9. He succeeds the Rev. Walter M. Long, of Bell Street Mission, London.

CHURCH FURNISHINGS & STAINED GLASS WINDOWS
MEMORIAL TABLETS IN BRASS & BRONZE

MAILE & SON LTD

N. Ireland: Killinchy: The usual garden tea and social evening was held in the Bishop Hall, Killinchy on Thursday last in aid of the India Fund. The ladies arranged a very pleasant evening of competitions, and in spite of the inclement weather a goodly company were present. This opportunity was taken to present the minister with a rich ribbed-silk preaching-gown in recognition of his appointment as Moderator of the N.S.P., Church of Ireland.
Nearly £18 were contributed for Miss Barr's work. Each year the interest increases.

Advance Campaign

Guildford: During the third week in June there was carried out what is probably the most intensive and painstakingly planned effort for new members in the history of the church. The initiative and complex organization of teams to canvass and distribute Unitarian literature in selected districts of Guildford, as well as other publicity, goes to the credit of our Press Officer. These teams were composed of our own members and a number of young people drawn mainly from Essex Church, London, with the co-operation of its minister, who came down after their day's work, and for whom refreshments were provided each night by willing helpers at Ward Street. The effort had also the support of H.Q. The intricate arrangements involved went off without a hitch. The results cannot yet be assessed, but in any case the campaign will take its place in the annals of the church as a fine and memorable witness of loyal service to the Unitarian Faith which inspired it.

Irene Blakeley

A vital, gracious, and kind personality has gone from our midst in the passing of Irene Blakeley. Born a Johnson, at Swinton, and brought up in the Unitarian Church there, she spent most of her life, from marriage, at Atherton, Lancashire, and was, with a break of some years, a regular worshipper and worker at Chowbent Chapel. She taught in Sunday School, founded and ran the Girls' Guild in her younger days, and was a member of the Women's League to the day of her death. But her greatest work was as head of the local Women's Voluntary Service during and after the war, and she was tireless in the welfare of old people. This was possible for her not only because of an immense physical energy, a lively mind, a versatility of talents, but also because of a natural kindness, an active interest in others, and, above all, a deep religious sense, which found expression in worship and service for others: "To worship rightly is to love each other. Each smile a hymn, each kindly deed a prayer". She died after a short illness on June 20, aged 68. Her body was laid to rest in the Unitarian Chapel yard at Wednesbury, near Bolton, on June 25. She leaves a husband and married daughter. K.T.

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